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INSTRUCTION FOR POLICEMEN

In the admirable address which Chief of Police Sylvester delivered in Louisville on the occasion of the opening of the Convention of the National Association of Police Chiefs he emphasized the necessity of the proper instruction of policemen with reference to the intelligent discharge of their duties. Major Sylvester explained that this instruction should not be of a merely elementary character, but should rather serve to make the members of the force familiar with the policy, the aims, and intentions of their chief. In other words, no policeman should ever be able to plead as an excuse for derelictness or excess of zeal that he had failed to understand or comprehend just what was expected of him in any circumstances.

The importance of such an administration of a police department as outlined by Major Sylvester cannot be overestimated. Indeed, it is quite remarkable that such a policy has not heretofore been carried out in the police departments of our large cities. If it had been, it is altogether probable that much greater effectiveness would have been secured, and that there would have been a great deal less of the scandals that have brought the police force of many a city into disrepute. It is greatly to the credit of Major Sylvester that he has been the first chief, not only to preach the new gospel, but to carry out his ideas in his own immediate bailiwick.

It is an unfortunate fact, but a fact nevertheless, that the position and functions of a policeman are generally not estimated at their rightful value and importance. The policeman is the representative of the law, just as much as the prosecuting officer and the judge, and the better he is trained in everything that tends to make his work in the community more effective, the more fully will he be qualified to enforce the law and make its dignity respected. Such instruction as Major Sylvester contemplates will be of inestimable value to the police force of every city and of incalculable benefit to the citizens.

AN IMPORTANT FUNCTION OF THE POSTMASTER GENERAL

By Gen. JAMES N. TYNER,
Assistant Attorney General for the Postoffice Department.

PROBABLY one of the most important duties connected with the office of the Assistant Attorney General for the Postoffice Department is the hearing and preparation of cases relating to the misuse of the mails under the law authorizing the issuance of "Fraud Orders"—the act of September 19, 1890, as amended by the act of March 2, 1895. While this act was conceived with the object of simply preventing the use of the mails in the promotion of lotteries and schemes devised for obtaining money under false or fraudulent pretenses, representations, and promises, one of the consequences of a "Fraud Order" is the destruction of all business operated through the mails under the name against whom the order is issued, and it frequently happens that a person or concern is operating both a legitimate and an illegal business under the same name.

It is, however, impossible to separate the two. Realizing the severity of a "Fraud Order" on the person against whom it is issued and the extent of the power thus put into the hands of the Postmaster General, and by regulation intrusted to the office of the Assistant Attorney General for the Postoffice Department, whenever possible, if a prima facie case is presented against the accused party, he is summoned to appear at this office and show cause why such an order shall not be issued against him, thus giving full opportunity to make any defense he may deem proper before final action thereon.

While some do not accept the opportunity to appear before me with counsel, the greater number do, in fact, appear and contest the issuance of the order. In some cases the hearings have been of two weeks' duration. During the fiscal year opportunity has been given in eighty-three cases to thus show cause why a "Fraud Order" should not be issued. In fifteen cases relating to foreign lotteries which were plainly lotteries upon the face of the literature transmitted through the mails, no such calls were made, it being impracticable. During the fiscal year forty-two "Fraud Orders" were issued against persons or concerns operating schemes devised for fraudulent purposes, four against lotteries operated in this country, one against a bond investment company, which was a combination fraud and lottery concern, and fifteen against foreign lotteries. Of the sixty-two "Fraud Orders" thus issued, four were subsequently revoked on evidence that the schemes against which they were directed had run their course, and that no more mail was coming to the addresses named in the orders.

In addition to the cases of alleged fraud disposed of in this manner, large numbers of complaints which are sent to the inspector's division under the Fourth Assistant Postmaster General are referred to this office, with reports from inspectors after investigation of their operations. These are carefully reviewed, and when evidence does not establish a prima facie case of fraud, the papers are returned with request to further investigate, or with instruction to close same. The number of cases thus handled by the Assistant Attorney General for the Postoffice Department can only be approximated. There are between 1,600 and 1,800.

While a record is kept showing correspondence with the Department of Justice on prosecutions and suits arising out of the postal service, it is not in such statistical form that I can cite the number of cases, as the force of the office is so constantly occupied with more important work that records thereof cannot be readily kept.

CLASSES OF AMERICANS AT OXFORD

"THE few Americans who are now to be found at Oxford and Cambridge are of two classes," says a writer in the "London Speaker." "There are the sons of rich men affected by a more or less acute form of Anglomania, who are often more English than the English undergraduates themselves. These may be ignored, for they will not want to participate in Mr. Rhodes' scheme. The [illegible]ond class, and it is a [illegible]ists of the sons who have settled [illegible]o maintain England themselves possibly that nearly all [illegible] go to America families are [illegible]ever heard of [illegible] who came to Oxford or Cambridge merely because he thought, or his parents thought, that he could get a better education at those universities than he could at home. And I believe that the pure-bred American, with no English ax to grind, who would come to Oxford for his degree, and then go back to his own country, will be as rare when Mr. Rhodes' scheme comes into effect as he is now. But, in any case, the result will be the same, for, whatever their fathers may be, American sons of English parents are as American as anybody, and they are not likely to forget their nationality when they find themselves at Oxford. You will have, then, in Oxford, a hundred young Americans, glorying in their nationality, glorying, that is, in being unlike the other young men who now, to use a phrase, own the place. They will bring with them ideas of what university life should be like, drawn from their knowledge of what university life is in the United States. They may be very good ideas, but they will not be the ideas of Oxford. The Americans will form themselves into a society and will try to push those ideas, and they will not do it very quietly, for those are the ways of young Americans. The men who own the place will resist them, very tenaciously at first, and with immense scorn and dislike. And there will probably be a good deal of trouble, which will bind the newcomers still more closely together. Finally, I believe that the American ideas of what a thoroughly up-to-date university should be like socially will make way, and Oxford will, to some extent, be Americanized."

WHAT THE WILD WINDS SAY

Would you know what the wild winds say?
'Neath the sun and the rain
You must tune your brain
In the dim new day;
From the world apart
You must list with your heart
To know what the wild winds say.

To learn what the wild winds tell,
You must leave your book
For the forest brook,
And the leafy dell;
You must seek to be wise
'Neath the open skies,
To learn what the wild winds tell.

For the lore of the winds is deep!
They have quaffed the dew,
And the mystic brew
Their lips still keep.
Where the night flower gleams,
They have fathomed her dreams—
Oh, the lore of the winds is deep!

When you know what the wild winds say,
Ah, cool in your breast
The song will rest
Like a charm for aye;
For the sweet message told,
Will never wax old—
When you know what the wild winds say.

—Samuel Minturn Peck.

WHY THE THREE TERRITORIES SHOULD BE ADMITTED TO STATEHOOD

By Representative SAMUEL D. WOODS of California

The population of each of these territories represents as fine a type of American citizenship as exists in any other part of the country. Their condition today fulfills every condition heretofore demanded as a condition precedent for the admission of every State since the original confederation of the thirteen colonies.

THERE is no moral or political reason why the three Territories—New Mexico, Arizona, and Oklahoma—now knocking at the doors of Congress for admission into the Union as independent States, should not be admitted. Every material, political, and constitutional right exists in their favor.

The population of each of these Territories represents as fine a type of American citizenship as exists in any other part of the country. Their condition today fulfils every condition heretofore demanded as a condition precedent for the admission of every State since the original confederation of the thirteen colonies.

I believe the time has come when every square mile of mainland in the United States, except perhaps the present Alaska, should have impressed upon it the dignity of Statehood.

I further believe in the unity of the country, and that it should be made a great nation, having the common great purpose and the common great political ambition animating the habits and minds of its citizens everywhere.

No thinker can dodge the inevitable conclusion that the nation has a destiny and an office in connection with man's best development and his expansion everywhere, in obedience to the divinity which marks him under Providence as the master of all material and spiritual forces.

We have expanded within the last two years in directions unexpected, and have become clothed with responsibilities undesired, and are burdened with tasks unwelcome. These are but the proofs that we are predestined in our creation for the great work of enlightening and governing the world up to the standard of the highest moral ideas.

The solution the questions now agitating the country in connection with our colonial possessions must necessarily be largely evolutional, but no man inspired by his faith in the genius of the Anglo-Saxon race need fear the results.

Mistakes will be made, wrongs doubtless committed, but at last there must be in the completed work a new era in the world—an era of justice, enlightenment, and spiritual force.

It is in the presence of this destiny of the nation that we believe profoundly in the necessity of a unification of the entire country into a condition that will allow as fast as possible under existing conditions the unification of the diverse conditions in a great common country, with a common purpose and a common faith.

AMATEUR ESSAY WRITING

A CHICAGO woman who has been prominent in the reading of "papers" before women's clubs has been sent to an insane asylum, and it is said that her over-activity in the preparation of these essays was the cause of it. Various observers are making this incident a text for sermons against the reading of "papers" in such clubs. They say, and with some reason, that when a middle-aged woman who has not the habit of writing, is required to prepare an essay to be read in public on some subject with which she is not altogether familiar, the strain is so great that something is liable to break. They argue from this that the woman's culture club had better be abolished.

The proposition may be all right, but the corollary does not necessarily follow. On this subject it would seem that men are hardly qualified to speak, since there probably never was a man's culture club, and men have, therefore, no experience in the direction of such organizations. When a man goes to his club he goes there for rest and recreation, not for improvement. When a woman goes to hers, she goes that she may learn things.

This is not a bad arrangement, either, when all things are taken into account. A man's daily work brings him into contact with other men, and if he is interested in any intellectual matter he is likely to meet some authority on the subject at his club. Women's daily work is frequently of a non-intellectual sort, and it is not exactly surprising that they like to get intellectual stimulus by personal contact as well as through books. It may be questioned, however, whether writing essays is the best way to get it, especially if the essays are written by amateurs on unfamiliar subjects. If they were by recognized authorities, on topics which might be of some live interest to the listeners, it might be different.

The great trouble with the average improvement club is that it is too ambitious. There is no sense in trying to learn all about one subject upon which learned men have spent their lives without learning much. Much less is it likely that the average collection of Americans will master half a dozen such subjects in the course of a winter. If they would follow, in a modified way, the program of some of the old-fashioned sewing societies and reading circles it might be very well.

It is safe to say that every individual member of such a club would be benefited by spending a winter in the reading and study of Shakespeare. Each play contains a wealth of allusion which, if investigated, would add much to the ordinary reader's knowledge of history and general literature. Moreover, there is the character-drawing to discuss. Historical study can be made both interesting and profitable to almost any such circle if too wide a field is not attempted. The study of natural science is also a good thing; and so, emphatically, is the study of what may be called kitchen chemistry—the study of the properties of various elements of food and the laws governing their combination.

But when it comes to a company of average women trying to find out what was meant by Tolstoy, or Turgueneff, or Ibsen, or De Maupassant, the mind of the thoughtful person recoils in dismay.

REVIVAL OF AN OLD FASHION

FASHIONS change in tobacco as in everything else. When the Prince Regent was the first gentleman in Europe his friends would rather have missed a prizefight than be seen with a cigar on the Mall. George IV took his tobacco as snuff, and what he would have thought or said if Beau Brummel had offered him a cigarette no man knoweth.

Nowadays we only know snuff in historical novels or Oxford common rooms. We associate snuff with quaint and crusty old gentlemen, and the papers tell us, with a pleasing choice of adjectives, that snuff-takers are "either old men or poor women." Who the genius was that first took tobacco neat, instead of as smoke, history sayeth not. What is certain is that snuff became popular in England just about 200 years ago, and the learned opine that the cause was Sir George Hooke's victory at Vigo, where, besides gold and Spaniards and other unconsidered trifles, he captured a large parcel of snuff and brought down prices. In those days macaw, or rappee, cost some five shillings a pound, and every one used it save, perhaps, stanch old country squires, who stuck to their church wardens and October ale. There were dainty ladies, to meet more delicately and yet more amply the requirements of well-bred noses.

Queen Charlotte had her snuff account. Frederick the Great took it in handfuls and smothered his clothes therewith, so that his valets acquired a small but comfortable income by brushing them and selling the result. So, at least, tradition records; but those crafty menials must have had noses and eyes of triple brass. Even the great Samuel Weller, prince of servants, could not manage snuff without sneezing; but he belonged to a degenerate age, when pipes and cigars were coming to conquer. Napoleon was not exempt from the habit. Southey wrote verses in praise of snuff. All the more distinguished people, Beau Brummel, Lord Alvanley, and the rest, had their own peculiar mixture.

The snuffmaker kept books full of recipes, and made for each customer his own brand. The tribulations of the modern tobacconist, if each smoker had his own private mixture, are too awful to contemplate. One old house, known to the bucks of the Regency as "The Rasp and Crown," still preserves the exact proportions of the mixture that was absorbed by the First Gentleman in Europe. The true snufftaker was faithful to his one love. When cigars were fighting their way to fortune, if you wished to make a man your enemy for life, the best way was to smoke a cigar while he was taking snuff or filling his box. A modern parallel would be to smoke a pipe of shag at a public dinner. Snufftaking was comparatively economical. The ordinary man consumed some two ounces a week.—London Telegraph.

THE WRONG 'PHONE.

William H. Crane recently played in Portland, Me., says the "New York Tribune." He did not stay at one of the hotels, a fact that one of his friends became cognizant of in an embarrassing manner. This friend first called up the Falmouth Hotel, and, the actor not being there, he then, as he supposed, called up the Congress Hall Hotel. The following conversation ensued:

"Is Mr. William H. Crane staying there?"

"No; he is not," was the response.

"Well, has he engaged rooms?" was the next query.

"No; he hasn't," came the reply. "We don't reserve rooms here. 'First come, first served,' is our rule."

Crane's friend thought this rather airy on the part of the hotel clerk, as he supposed, but, restraining his anger, he tried another question:

"Do you know whether he will stay with you when in Portland?" was the form it took.

"I really can't say," came the telephonic communication, "but it's perfectly possible that he will."

Crane's friend at this grew irate, and, being a man of substance in the community, asked if the other knew who he was, and at the same time gave his name and coupled with it a request that the other ascertain if Mr. Crane was to come to that particular hotel.

"Whom do you think you're talking to?" was the Yankee-like query that his questioning brought forth.

"Why, the Congress Hall Hotel, to be sure," was the reply.

"Not at all. This is the county jail," rejoined the other, as he hastily hung up the receiver in order to escape from profane comment.

MOTIVES OF MISERS.

Is there no charm or glamour in gold itself which attracts, and in a sense overpowers, the miser, though it does not often induce him to steal? There may be in some cases. Doctors say that kleptomania, though so often pleaded as a lying defense, really exists, especially among children, and that it is in some way mysteriously limited and defined, the full strength of the passion being exitable only by certain objects, usually shining. The pursuit of gold for 5,000 years may have bred in the mind of hereditary tendency toward its acquisition, as a concrete and visible article, which is, we may remark, as often manifested by the rich as by the poor, says the "Spectator." Asiatics often hoard coin and jewels to their own hurt, knowing that their possession involves extreme danger, and we could ourselves relate two authentic stories of great accumulations of gold coin made by Englishmen who seemed to derive pleasure from its actual sight and touch. These are, however, we fancy, rather illustrations of the collector mania, so often described and analyzed in the case of books and china, than instances of true miserliness, which is based, we are convinced, rather on fear and an abnormal kind of mean pride than on the passion for hoarding. That is often divorced from avarice. It was not for their value that George IV kept every coat he had ever worn, or that Mr. Blank bought wardrobe after wardrobe in which to preserve every morsel of clothing that had ever been in his possession.

A Ping-Pong Soliloquy.

To ping, or not to ping—that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous pongsters,
Or, by engaging, end them? To ping—to pong—
To bat the ball across the gleaming board;
To end the constant questions of the crowd
Who gayly poise the racket in the hand
And ask us why we do not take a part,
Or, if we fear the strenuosity
Which cometh with the action of the game!
'Tis a consummation devoutly to be wished.
To ping—to pong—to pung!
Perchance to pang!
Aye, there's the rub!
For in that pingful ponging of the sport
What pangs may come!
What wrenching of the shoulder blades!
What bruising of the knuckles and the wrists!
What agonizing backaches from the stoops,
The twists, the leaps, the lurches,
And the never-ending bendings of the work!
To smile with joyous countenance, forsooth,
Well knowing that but at the last wild dive
A villainous suspender button bursts its leash
And clattered wickedly against the wall,
Caroming viciously upon the floor,
And clanging resonantly on the boards,
Apprising all who heard and all who saw
That we are but a bachelor, who pins his faith to buttons
That are pinned in turn
By aid of shingle-nail or piece of wire!
Who would rackets bear?
To groan and sweat beneath the weary gait
That settoth paces for the ones who play,
But for the dread of being known
As something out of date—behind the times
As one who lingers sadly in that bourne from which
No traveler returns—the realms of the passe—
Or else, forsooth, that he is much too fat
To spread his spryness to the world?
Ah, yes! It is this dread—this fear
Of manifesting our obesity
That makes us bear the evils that we know
And rank among the ones who but look on,
Than fly to those we know not of!
Thus fatness doth make cowards of us all,
And cause us fear the pangful game of ping-pong!

—Josh Wink, in the Baltimore American.

MARRIAGE CEREMONY IN JAPAN.

The marriage ceremony in Japan is rather a novel affair. When two persons agree to join in wedlock it is the custom of the country that each one of the contracting parties shall choose some person as sponsor, or rather as guarantor, whose duty is to determine whether or not such a union is proper and be satisfactory to all concerned. It is especially expected that the bride will be agreeable to the parents of the groom, with whom they are generally expected to reside. There is an unwritten law in that country that the children shall be obedient to their parents and conduct their business affairs to a great extent to their satisfaction, and, if necessary, provide for their wants in old age. No license is required to authorize the marriage, but after being pronounced man and wife by the guarantors that fact must be made known to a judicial tribunal, where the occurrence is recorded. Should a disagreement arise between the parties thereafter and a separation be desired, they then proceed to have a meeting with their guarantors, to whom they state their grievances. After a hearing the guarantors decide the matter and arrange the terms for the separation. Such procedure is then reported to the court and is declared final. Previous to such action, should one or both of the guarantors die or be unable to act, then their nearest of kin will become arbiters in their stead.

"TROUBADOURS."

The League of "The Hospital Service Corps of Troubadours," or, as it is popularly called, the "H. S. C. T.," has been entirely founded and organized by Miss Edith Feilden, the daughter of Sir William Leyland Feilden, Bart., of Feniscowles, Lancashire, and Feniscowles House, Scarborough, says the "Lady's Pictorial."

The idea of the corps came to Miss Feilden during the dark days of Christmas, 1899. Started at first on a small scale, with the kindly aim of bringing pleasure into the saddened lives of those suffering from the ill effects of war and sickness, the corps now numbers over 700 players of banjo, mandolin, guitar, and violin, singers and reciters.

The rules of the "H. S. C. T." are very simple, the members being asked to spend as much time as they can in personally visiting the poor and sick in hospitals, workhouses, or private homes. When funds are needed by one suddenly widowed, when an institution is in want of help, or when a concert is to be given among the poor, the services of members of the "H. S. C. T." may be claimed.

The members' subscriptions of one shilling yearly (which, however, is purely voluntary) is given in turn to the different hospitals within the branches of the "H. S. C. T." By this means, in the year 1901, a life governorship was obtained by the corps in the Children's Hospital, Great Ormond Street. For 1902 the Scarborough Hospital is selected to benefit. The corps publishes a little paper called "The Troubadour."

PUBLIC UNTIDINESS IN AMERICA

By Prof. A. D. F. HAMLIN, in "The Forum."

"We possess abundance of energy, but perhaps little thrift. Tidiness, like thrift, requires attention to details; wastefulness scorns details. But untidiness is also often, and largely, due to ignorance, and is thus amenable to the corrective influence of education."

THE average American is pretty well satisfied with his own country and people. However small his knowledge of foreign lands, he has always—at least until recent years—been noted for his confident asurance that his own land is the best the sun shines on. He has been wont to look upon the Old World as "effete," and to resent criticism of American ways; retorting usually upon such criticism by shifting the issue to something on which he could advance a tu quoque to the advocate of the British or German or Italian example. This provincial complacency has, however, received many rude shocks of late years, and tends to disappear through larger contact with the world about us. Wider horizons are already beginning to broaden our views of our own institutions, and we are occasionally subjected to searchings of heart which are no doubt good for our souls.

Amid the varied shocks which our national self-satisfaction is bound to receive in the process of our graduation from insularity to world-power, there is one in preparation which may come as a surprise even to well-educated Americans, although its cause has long been a matter of painful consciousness to individuals, especially to Americans who have traveled abroad. We are slowly learning that we are the most untidy among all the great nations of the world. We are gradually awaking to the humiliating embarrassment of one who, entering a company of his fellowmen, discovers that he alone among them is shabby and unkempt, and that he has entirely failed to apprehend the ideas of dress and the standards of personal appearance that prevail among those whose company he is to frequent.

The discovery that there is more of filth, squalor, and general slovenliness in public places and works, in streets, squares, riversides, docks, quays, roads, and bridges in the United States than in any other country of the first or even second rank is a humbling but salutary experience. In what may be called our public housekeeping, in the outward appearance and maintenance of places and works administered by public or semi-public enterprise, we rank with Turkey rather than with England or Germany. Oriental Japan, tiny Switzerland, and slow-going Holland stand far ahead of the United States in this respect. Our national slovenliness is seen in dirty streets and unsightly water fronts; in ill-kept squares, ragged sidewalks, and abominable pavements; in shabby railway stations and embankment walls built up of rotting sleepers; and in a thousand shiftless substitutes for solid permanent works. The unspeakable country roads which abound in so many regions not only illustrate the existence, but also demonstrate the folly, of this semi-barbarous slackness of administration; for they constitute the most costly means of transportation possible, impose a heavy tax on every farmer and other resident, and are a clog upon the general prosperity of the regions they traverse. Tidiness and the efficient maintenance of public works cost more in the first outlay than negligence; but they save this excess many times over in the end.

Dirt has been defined as "matter out of place;" disorder as "things out of place." When both "matter" and "things" are out of place, we have in the combination of dirt and disorder one of the commonest manifestations of untidiness. Now untidiness is the unfailing concomintant of wastefulness, and we are a notoriously wasteful people. We possess abundance of energy, but perhaps little thrift. Tidiness, like thrift, requires attention to details; wastefulness scorns details. But untidiness is also often, and largely, due to ignorance, and is thus amenable to the corrective influence of education.

THE "NO-BREAKFAST CURE" GAINING MANY CONVERTS

ADVOCATES of the "no-breakfast cure" are multiplying daily. The theory that the best day's work is to be obtained from the man who eats the least breakfast is becoming so popular that it seems very probable that the breakfast will shortly become obsolete.

William Greer Harrison, of San Francisco, is one of the best examples of a strong, healthy, and active man who does not break his fast until noon. "I never eat any breakfast," he said. "It is not at all necessary and I find that I enjoy much better health than those who eat large breakfasts. This idea that one must eat immediately in the morning is ridiculous. I am never hungry until noon time, when I take food for the first time in the day. People say that there is danger from germs. Well, I have had no ill effects. But I find I am much better for not crowding a large breakfast upon the stomach when it is not ready for work.

"Food is fuel. It supplies the energy for the body. Now, when there is plenty of steam to run the engine the firemen do not continue to throw coal on the blazing fire. What is the use of overcrowding the stomach?

"During the night there has been comparatively no waste of tissue. The muscles, voluntary and involuntary, with the exception of the heart, have been at rest. Respiration and the action of the heart are less active during sleep than when we are awake. So, as there has been no waste we need no fuel until later in the day.

"In the morning I drink a cup of hot water. One takes a bath and washes the body every morning. A cup of hot water performs the same cleansing internally. All the Latin races eat a small breakfast. Usually they take only a cup of coffee and a bit of bread. They do not use milk or sugar in the coffee. Cream and milk are what makes coffee so injurious. A small cup of coffee after dinner is all the coffee I drink.

"My breakfast at noon consists of prunes, poached eggs, bacon broiled crisp, and cereal coffee. During the day I eat two or three apples. These contain not only nutriment, but counteract the effect of the gases formed during the process of digestion. At 7 o'clock I have my dinner—soup, fish, etc.; just an ordinary dinner. Then I read or talk afterward and usually retire about 11 o'clock.

"These theories, to be practiced successfully, must be accompanied by exercise. If one does not exercise it is impossible to be healthy. I am as young as at twenty and am never ill. To be sure, my hair and beard are white, but I am not old. I can run a race with many a younger man. By following rules, with a view to preserving the health, one undoubtedly prolongs life, and it is not only the fact of living long that is the best part of it, but that one is strong and well."

NEW YORK DRAFT RIOTS RECALLED

DURING the draft riots of 1863 in the city of New York, when the inspector and captains of police asked the president of the police board what they should do with their prisoners, they were answered, "Don't take any! Kill! Kill! Kill! Put down the mob! Don't bring a prisoner in till the mob is put down." And kill they did. It is estimated by the author of "The Volcano Under the City," who tells the story of those evil days, that some 1,500 persons were killed in the streets of New York by the policemen and the soldiers. They were mercilessly clubbed to death, driven from the roofs of houses, whence they tumbled into the streets; shut up in a burning building, where many perished in fire and smoke; shot down by bullets and laid low in narrow streets with grape and canister fired at short range. A large proportion of the victims were boys and young men under age, and many of them were women. But public sentiment at the time and since has justified this merciless slaughter as a stern necessity forced upon the authorities to prevent a far worse evil. It was the one way, the only way, to prevent the control of the city passing from the hands of the constituted authorities into the hands of a murderous mob, specimens of whose methods were found in negroes hanging from lamp posts with their flesh hanging in ribbons and all their toes and fingers cut off.

It has always been held that disorganized and irresponsible bodies of men killing and plundering at will, and without reference to the establishment of a new order of responsible control, were to be dealt with according to the primal law of self-defense which justifies killing without reference to the orderly processes of administering justice in civilized communities. It involves a return, and a necessary return, to a primitive condition of barbarism where each man's defense is in his own strong arm. Fine spun theories cannot alter this, for civilization will never suffer itself to be so meshed in its own net of formal methods that it is left a helpless prey to the forces of disorder.

In the early days of our civil war General Halleck, the author of a standard work on international law and a soldier deeply read in the civil as well as the military law, was in command in Missouri.

In a general order issued December 4, 1861, General Halleck said: "All persons found in disguise as pretended loyal citizens, or under false pretenses, within our lines giving information to or communicating with the enemy will be arrested, tried, condemned and shot as spies. It should be remembered that in this respect the laws of war make no distinction of sex; all are liable to the same penalty." It was explained that the laws of war permitted retaliatory measures against those who, while not committing actual violence themselves, gave "aid, assistance, and encouragement" to those who did. Men caught burning bridges and destroying railroads and telegraph wires were to be immediately shot. "Any pretended Union man" who knew of the intention of such marauders and failed to communicate such intention to the proper authorities was to be "regarded as particeps criminis and treated accordingly." The cost of repairs was to be charged against the town where the destruction occurred. With reference to these orders General Halleck wrote, "I shall punish all I can catch, although I have no doubt there will be a newspaper howl against me as a bloodthirsty monster." Halleck held, as it has always been held, that guerrillas "are in a legal sense mere freebooters and banditti and are liable to the same punishment which was imposed upon guerrilla bands by Napoleon in Spain and by Scott in Mexico."—Army and Navy Journal.

LOVE'S PLEADING.

Ah, say not nay, dear love, but let me love thee.
E'en though no answering love can e'er be mine;
My love shall hover, guardian-wise, above thee,
Nor seek the sweet response denied of thine.

A subtle sense of tender, sweet protection
Shall round thee cling, though sorrows darkening throng,
And, though my wealth escape the world's detection,
I shall be richer all my lifetime long.

Not mine, mayhap, the fullest bliss of living,
For that my love calls forth no answer sweet;
But perfect joy, the joy of selfish giving,
Rewards the worship lavished at thy feet.

Nor from my soul this meed can be removed:
I shall be better for the having loved.

—Boston Transcript.